Wil: Molyneux

THE COMMON Catechiſme

S. 302 Art

With a Commentary thereupon, by Queſtions and Anſwers, *following the very words*, as they lye in their order without alteration.

The ſixt Edition, corrected and enlarged with proofes of Scripture.

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BIBLIOTHEQUE NATIONALE

To the Worshipfull, M. *Thomas Hanham*, Esquire, to the wel-affected Gentle-woman his Wife, and to their whole family, sound knowledge, with increase of faith, which worketh by love, is heartily wished.

Worshipfull,

After I had made an essay in your Family, of this manner of Catechising, it pleased you so well to approve thereof, as to desire a written Copy to instruct your Houshold, I promised it; but for that some other have also requested the like of me, I thought it fit (being thereto also intreated) to publish it for the greater benefit.

This is easily learned of any that can say the words of the common Catechisme, so much neglected. This bindeth the Learner strictly to the words of that Catechisme, in answering to the Questions here propounded: And serves more to direct the Master of the family, to make questions out of that Catechisme then for other to learne to make answer thereunto, if they can but say the words, except in some few places.

This manner of questioning to draw answers from the words as they lye in order, may be observed not only in Catechismes, but also in reading holy Scriptures, as is not vnknowne to my people here at home with good fruit.

This my labour, such as it is for the present, I present you with. For I acknowledge your good fauour towards my sonne, and I am very thankfull in his behalfe, as he also himselfe is, being ever ready upon any occasion to expresse it to your selfe, as also to that worthy honored Knight, Sir *Walter Earle*, at whose request it pleased you so fauourably and freely to bestow the Living.

I cannot but make mention of him, when I write of Catechising to you, for his more then ordinary religious care in the well training vp of his family this way. In all my dayes, among all my acquaintance I haue not seene the like: and I rather admire it, when I consider his daily imployment sundry wayes otherwise in publike businesses, the least wherof doth commonly draw most men from almost all care of instructing their housholds. But what cannot a setled resolution, an industrious nature, a holy zeale, and a godly care to haue religion in honour, make a pious and devoted heart to doe?

Sir, I pray you accept this unfained witnesse of my thankfulnesse, and as some little furtherance for the instruction of your family, vpon which I hartily wish a blessing from God the Author of all good, to whose gracious guidance, I commend you and all yours, and so in all due respectfulnesse I take my leave.

Batcomb.

Your Worships,

to be commanded,

Rich. Bernard.

THE PREFACE TO THE READER.

By Question and Answer vpon *the Title of the Booke, and the parts thereof.*

HOw many things are you to obserue for entrance into this Booke?

A. *Two things.*

Q. Which be they?

A. The title and the booke it selfe.

Q. What *is* the title?

A. A CATECHISME, that is *An instruction to be learned of euery Child, before hee be brought to be confirmed by the Bishop.*

Q. What things are you to consider in this title?

A. These fiue circumstances. 1. The name of the Booke, a *Catechisme.* 2. The exposition of the name, an *instruction.* 3. Why it was set out, *to be learned.* 4. Of whom, *of Children.* 5. When, and in what space of time, *before they come to be confirmed by the Bishop.*

Q. Is there any difference betweene this Catechiſme and other Catechiſmes?

A. Not in ſubſtance, nor in manner of Catechizing, but in other reſpects.

Q. Which be they?

A. 1. In reſpect of the *Generalitie* of it for all places. 2. Of the publike *Authoritie* commanding it.

Q. What is a Catechiſme?

A. It is an *Inſtruction*.

Q. Is euery inſtruction a Catechiſme?

A. No: but an inſtruction of the principles of Religion, by the way of Queſtion and Anſwer.

Q. In how many things then doth a Catechiſme differ from other inſtructions?

A. In two things: 1. In the matter, the principles of Religion. 2. In the manner, by queſtion and anſwer.

Q. Why is it ſet forth?

A. That it may be both taught & learned.

Q. How is that?

A. Two wayes: according to his Maieſties directions, ſet forth to this purpoſe.

Q. Which be thoſe two wayes?

A. 1. By examination, in propounding the Queſtions, and receiuing the Anſwers. 2. By expoſition in giuing the ſenſe and meaning of the words, for further benefit to all the hearers.

Q. Why

Q. Why is a Catechisme to be learned?

A. For many reasons. 1. For better setling of mens iudgements in the truth by being well grounded in the principles of Religion. 2. To profit the more in reading holy Scriptures. 3. To heare Sermons with vnderstanding and iudgement. 4. To discouer error. 5. To be able to examine our selues of our faith, of our duties to God and man, of our right deuotion in prayer, and of the holy vse of the blessed Sacrament, especially before we come to receiue. 6. To be able readily to giue an answer of our hope to any one. 7. To be able to teach and admonish others, especially such ouer whom wee haue a speciall charge.

Q. Why is this Catechisme to be taught and learned before all other Catechismes?

A. 1. To shew obedience to authority, commanding this euery where to be taught. 2. For vniformity sake, that the same truths from one and the same Catechisme, may be knowne to all in euery place. 3. For the benefits of such as remoue their dwellings from one Parish to another, that Children and Seruants may not bee to seeke in their answers, when they come to bee catechised, as it otherwise falleth out by variety of Catechismes taught in seuerall Parishes.

Q. Who is to learne this Catechiſme?

A. Euery Childe comming to yeares of diſcretion.

Q. How many wayes is the name *Childe* to be taken?

A. Two waies, according to the Scriptures.

Q. Which be they?

A. 1. For a Childe in yeeres, as it is commonly vnderſtood. 2. For a Childe in vnderſtanding, as the Scripture ſpeaketh, 1 *Cor.* 3. 1. *Heb.* 5. 13.

Q. Whom comprehend you vnder the name of children in yeares?

A. All Children, Apprentiſes and ſeruants, which haue not learned this Catechiſme.

Q. How muſt theſe be taught?

A. By examination.

Q. Who are to be vnderſtood by Children in vnderſtanding?

A. All ignorant of the grounds of Chriſtian faith, though married and well ſtricken in yeares, yea, the very oldeſt for age.

Q. How are theſe to be catechiſed?

A. By their being preſent with attention, when others are examined, and by hearing their Teacher expound the Catechiſme.

Q. When and in what ſpace is this to bee learned?

A. Be-

A. Before any either be admitted to receiue the Lords Supper, or bee brought vnto the Bishop to be confirmed.

Q. Why is it to be learned before any come to the Sacrament?

A. Because by the knowledge hereof they may bee the better prepared thereunto, without which preparation they are not counted fit to be communicants.

Q. Why is it to be learned before one bee brought to the Bishop?

A. That hee may now in his owne person make profession of his faith, and with his owne mouth ratifie that which in Baptisme was by his God-fathers and God-mothers promised in his name.

Q. But seeing our Church doth not allow Confirmation for a Sacrament, nor doth acknowledge that it addeth any thing unto Baptisme, why are Children brought to be confirmed?

A. 1. To see whether Children haue béen so religiously trained vp, as their God-fathers and God-mothers promised and vowed at Baptisme for them. 2. Whether they be able to promise and professe so much now in their owne persons. 3. Hauing so done, that prayer may be made vnto God, for his blessing and grace to strengthen them

that

that they may continue and increase therein, vnto their liues end.

Q. HAuing gone through the *Title* now can you tell mee how many parts Booke consists of?

A. Of these two: 1. Of the Preface: 2. Of the matter of the Booke.

Q. Which is the Preface?

A. All that which goeth before the rehearsall of the Creed.

Q. What doth the Preface containe in it?

A. The foure first questions, with the answers thereunto.

Q. What is the matter of the Booke, or Catechisme?

A. It is first the Creed, then the ten Commandements, next the Lords Prayer, & lastly the Doctrine of the Sacraments.

Q. Why is this order obserued?

A. To teach mee, 1. That I must beléeue, before I can obey. 2. That if I beléeue I will obey. 3. That beléeuing and obeying I may then pray to God. 4. That being such an one, I may comfortably vse the Sacraments.

The first Question.

Q. VVHat is your name?
A. N. or M.
Q. How many names haue you? Mat.3.16.
A. Two, a Christian and Sirname. 17. 4
Q. What may they put you in mind of? Esay 44.5.
A. Of a twofold parentage, naturall and spirituall. Acts 12.25 Mat.6, 14. 2Cor 6.18
Q. Who are your naturall parents?
A. My Father and my Mother *Psal.* 27.10 Esay 8.4. 1
Q. Who are your spirituall parents?
A. God and his Church. *Mat.* 6.9. Ioh.20.17. Psal.89.26
Q. Which of these two names are demanded of you?
A. My Christian name. *Acts* 11.26. 1 Pet.4.16
Q. And why so?
A. That by this name I may bee put in remembrance of my Baptisme.

The second Question.

Q. VVHo gaue you this name?
A. *My Godfathers & Godmothers.*
Q. When was that?
A. *In my Baptisme.* Gen.21.3. Luk.1.59.
Q. What were you made in it? Eph.5.30.
A. *A member of Christ. Gal.*3.27. 1 Cor.6.15
Q. What hath a member relation unto?

A. To

A. To a body.

Eph.5.30. Col.1.18. Q. How many bodies hath he?

Mat.26.12 1 Cor.12. 27. A. Two: a naturall, as we haue, & mysticall.

Q. Of which are you a member?

A. Of his mysticall body, 1 *Cor.*12.27.

Q. What body is that?

Eph.5.23. & 1.22,23. A. His Church.

Q. What is he to his Church?

Col.1.18. Eph.4.15. A. He onely is the head thereof, 1 *Cor.*11.3

Q. What doth he then unto it?

Ioh.6.57. Gal.2.20. A. He giueth it spirituall life, motion and direction as a head doth to the body.

Ioh.16.13, 14. Q. What must you feele in you, to be sure that you are a true member of Christ?

Gal.2.20. 1 Cor 15.10 Rom.8.9. 14. Ps.119.105 A. That I liue by him to God, am moued by his spirit, and directed by his word.

Q. Being thus a member of Christ, what doth this make you to be?

Ioh.1.12. Rom.8.15 Gal.4.6. A. *The Child of God.*

Q. How commeth this to passe?

A. By the grace of Adoption, *Eph.*1.5.

Q. And being thus Gods Child, what then are you made?

Gal.4.7. Rom.8.17. 1 Pet.1.4. Heb.1.14. Act.4.12. 1 Ioh.5.12 Mat.25.34 A. *An Inheritour of the Kingdome of heauen.*

Q. To haue then a sure hope of heaven, what must you first be?

A. I must be a true member of Christ, and the true Child of God, else shall I neuer inherit that Kingdome.

The

The third Question.

Q. WHat did your God-fathers and God-mothers then for you?

A. *They did promise.*

Q. What kinde of promise was it?

A. *A Vow vnto God, Psal.65.1. & 119.106.*

Q. How many things did they promise and vow?

A. *Three things.*

Q. In whose name?

A. *In my name.*

Q. Which is the first of these three?

A. That I should forsake all the Enemies of my saluation. Luk.1.74. Col.3.9.

Q. Which be they?

A. These three, the Deuill, the World, and the Flesh. Mat.13.39 Iam.4.4. Gal.5.17.

Q. Why is the *Deuill* named first?

A. Because hee was the first author of all sinne and euill. Gen.3. Ioh.8.44.

Q. When doe you forsake him?

A. When I forsake *all his workes*, 1 *Ioh.*3.8.

Q. Why is the *World* put in the second place betweene the Diuell and the Flesh? Mat 4.8,9.

A. Because the Diuell doth vse it commonly as a meanes to intice the flesh to sinne. Gen.3.6. Act.25.23. Eze.33.28 Eccles.1.2. 1 Ioh.2.16

Q. What

Q. What make theſe this World to be?

Gal.1.4. A. *A wicked world.*

1 Ioh.5.19 Q. When doe you know when you forſake the world?

Pſ.119.101 A. When I forſake all the pompes and ba-

Gal.6.14. nities thereof, and not before.

Q. Why is the fleſh named in the laſt place?

Gal.5.17. A. Becauſe it is within vs, and leaueth vs not vtterly till the end.

Q. What meane you by the fleſh?

Iam.1.14, 15. A. *All the ſinfull luſts* thereof.

1 Ioh 2.16. Q. When doe you then know, that you forſake the fleſh?

Rom.6.12 A. When I doe forſake all fleſhly luſts.

Gal.5.24. Q. Why did your ſureties promiſe for you, that you ſhould forſake them, when you were but newly borne?

Pſa.51.5. & 58.3. Eph.2.23. 2 Tim.2.26 A. Becauſe from the wombe wee all are Captiues to Satan, ſlaues to the world, and ſeruants to the fleſh, *Ioh.* 8.34.

Q. When can we then forſake them?

Rom.7.17, 18 A. Neuer, except we be borne anew of water and the holy Ghoſt, *Ioh.* 3.3.5.

Gen.6.5. Mat 15.19 Q. What is the ſecond thing, which they promiſed and vowed for you?

Pſa.119.66 A. *That I ſhould beleeue.*

Q. What are you to beleeue?

A. *All the Articles of my Chriſtian faith.*

Q. What

Q. What is the third thing they promised and vowed for you?

A. *That I should keepe Gods holy will.*

Q. When keepe you this his will? Deu.5.1.

A. When I keepe *his commandements.*

Q. And when keepe you them? 1 King. 3. 34.& 6.12.

A. When *I walke in the same.* 2 *Ioh.*6. & 8.58.61.

Q. How long must you doe so? Luk. 1.75.

A. *All the dayes of my life, Psal.*119.44. Deut.5.29

The fourth Question.

Q. DOe you thinke that you are bound to beleeve, and to doe, as they haue promised for you?

A. *Yes verily, Eccl.* 5 4. *Psa.*50.14. *Iob* 22.27 Psa.22.25. & 76.11.

Q By whose helpe?

A. *By Gods helpe,* 1 *Cor.*15.26. *Psa.* 121.1,2. Ioh.15.5.

Q. Must not you therewith doe your best gracious endevour?

A. Yes: *And so I will with hearty thanks.*

Q. To whom? Psa.119.32

A. To our heauenly Father, *Col.*1.12. 117. 2 Cor.1.14

Q For what? Gal.1.6.15

A. That he hath called me, 1 *Cor.*1.4.

Q. To what? 1Tim.1.12

A. To the Date of saluation, *Gal.*1.6.

Q. Through whom? Acts 4.12.

A. Through Iesus Christ, 1 *Pet.*5.10. & 13.47.

Q. What

Q. What is he to us herein?

A. Our Saviour, *Acts* 5. 31.

Q. Now being in this so happy estate, what is your daily exercise?

A. *I pray unto God*, 1 *Thes.* 5. 17. *Col.* 4. 2.

Q. For what?

A. *To give me his grace*, *Rom.* 1. 7. & 16. 24.

Q. What to doe?

Act. 13. 43. & 14 22. Col. 1. 23. A. *That I may cõtinue in the same state*, *Ac.* 11. 23

Q. How long?

A. *Unto my lives end*, 1 *Cor.* 1. 8. *Mar.* 13. 13.

Of the Creede.

Q. CAn you rehearse the Articles of your Belief?

A. Yes: I beleeue in God the Father Almighty, maker of heaven and earth, &c.

Q. What make you confession of in this Creede.

A. That *I doe beleeve*, *Mar.* 9. 24.

Q. In whom.

A. *In God*, *Iohn* 14. 1.

Q. What is he?

A. *The Father*, *Eph.* 4. 6, *Iof.* 4. 23. *Gal.* 1. 1.

Q. What is his attribute?

A. *Almighty*, 2 *Cor.* 6. 18. *Gen.* 35. 11.

Q. Why call you him so?

A. For

A. For that hee is the *maker of heaven and earth. Gen.* 1. 1. *Esa.* 42. 5. *and* 48. 13.

Q. In whom else beleeve you?

A. *And in Iesus Christ: Ioh.* 14. 1. *and* 9. 38.

Q. What is he to God the Father?

A. *His onely Sonne: Ioh.* 1. 14. *and,* 3. 16. Rom. 8. 32.

Q. And what is hee to us?

A. *Our Lord, Ioh.* 20 28, Iam. 2. 1.

Q How came he to be so?

A. *He was conceived, Luk.* 1. 31.

Q. By whom?

A. *By the holy Ghost, Mat.* 1. 20.

Q. After conception what followed?

A. He was *borne: Mat.* 2. 1.

Q Of whom?

A. *Of the virgin Mary; Mat.* 1. 18. 25.

Q. What was his entertainement in the world?

A. *He suffered, Esa.* 53. *Psal.* 22.

Q. Vnder whom?

A. *Vnder Pontius Pilate: Mat.* 27. 12, 24, 26.

Q. What kinde of death was he put unto?

A. *He was crucified: Mat.* 27. 35.

Q. Being on the Crosse, did he deliver himselfe?

A. No: he *dyed, Luk.* 23. 46.

Q. What was then done with him?

A. He *was buried: Luk.* 23. 53.

Q. And what more beleeve you concerning him?

Acts 2.31. A. *That he descended into hell.*

Q. Being in the grave, did he lye there still?

A. *No: he rose againe, Acts 13.35. Mat. 28.6*

Q. When?

Acts 10.40 A. *The third day, 1 Cor. 15.4. Mat. 16. 21*

Q. From whence?

A. *From the dead, Luk. 24.46.*

Q. What became of him after his resurrection?

Acts 3.21. A. *He ascended into Heaven, Eph. 4.8.10.*

Q. What doth he now there?

A. *There he sitteth, Psal. 110.1. Heb. 10.12*

Q. Where?

A. *At the right hand of God, Eph. 1.20.*

Q. Who is that?

Rom. 15.6. A. *The Father Almighty, Mat. 20.23.*

2 Cor 6.18. Q. Shall he abide there for ever?

Acts 1.11. A. *No: from thence he shall come, Luk. 9. 26*

Q. What to doe?

A. *To iudge, Acts 17.31. 2 Cor. 5.10.*

Q. Whom shall he iudge?

Acts 10.42 A. *The quicke and dead, 1 Pet. 4.5.*

Q. In whom else doe you beleeve?

1 Ioh. 5.7. A. *I beleeve in the holy Ghost, 2 Cor. 13.13.*

Mat. 28.19 Q. And what moreover beleeve you in this your Creed?

A. *That God hath a Church, Acts 20.28.*

2 Tim. 3.15 *Eph. 5.25, 26, 27.*

Q. What a Church is this?

A. *Holy*

A. *Holy and Catholike, Cant.6.8. Heb.12.22.*

Q. What call you the fellowſhip therein?

A. *A Communion, 1 Cor.10.16. & 12.20.*

Q. Of what ſorts of perſons?

A. *Of Saints, 1 Cor.13.15. Exo. 19.6.*

Q. What are the ſpecial prerogatives thereof, and which is the firſt of them?

A. *The forgiveneſſe of ſins, Heb.8.12. Act.5.31.*

Q. Which is the ſecond?

A. *The reſurrection of the body* with ioy.

Q. Which is the third?

A. *The life everlaſting, Mat.25.46.*

Q. How teſtifie you your aſſurance of theſe things?

A. I ſay *Amen, Mat.28.20. Mar.16.20.*

Q. What doe you chiefly learne in theſe articles of your beliefe?

A. I learne three things.

Q. Which is the firſt?

A. *I learne to beleeve in God the Father, the firſt perſon, Ioh.14.1. 1 Ioh.5.7. Mat.28.19*

Q. What hath he done for you?

A. He *hath made me, Deut. 32.18.*

Q. And whom elſe?

A. *And all the world, Eſay 44.24. & 42.5.*

Q. Which is the ſecond thing you learne?

A. *To beleeve in God the Sonne, the ſecond perſon, Ioh.14.1. & 9.38.*

Q. And what hath he done for you?

A. *He hath redeemed me, Gal.*2.20.

Gal.3.13. Q. And whom too?

Eph 1.7. A, *And all mankind, Rev.*5.9.

Q. Which is the third thing you learned

Act 5.3,4. A. *To beleeve in God the holy Ghoſt the third perſon, Mat.*28.19.

Q. What doth he for you?

1 Cor.6.11 A. He doth *ſanctifie me, Rom.*15.16.

Q. And whom beſides?

1 Pet.1.2. A. *All the elect people of God,* 2 *Theſ.*2.13.

Of the ten Commandements.

Q. YOu ſaid that your God-fathers and God-mothers did promiſe for you, that you ſhould keepe Gods Commandements, tell me how many there be?

A. Ten, *Exod.*34.28.

Q. Which be they?

Exo.34.1. A. *Thoſe which God wrote in two tables.*

& 32.16. & 31.18. Q. Are not theſe Commandements of mans deviſing?

Exc.20.1. A. No: *they be the ſame which God ſpake:*

Q. How prove you this?

A. *In the twentieth Chapter of Exodus.*

Q. What ſaith God there?

Deut.5.6. A. *I am the Lord thy God, Lev.*11.44.

Q. Whom ſpake he unto?

A. *Vnto all Iſrael, Exod.*20.22.

Q. What

Q. What had he done for them, that he calleth himselfe their God? Ios.24.17. Psa.81.10. Deut.4.20

A. *He brought them out of the land of Egypt.*

Q. What was that land unto them?

A. *A house of bondage, Exo.20.2.*

Q. Which is the first Commandement? Exod.20.3

A. *Thou shalt have no other Gods but me.* Ios.23.8.

Q. What is here then forbidden?

A. *To have any other Gods, Deut.4.35.*

Q. What is on the contrary commanded? Num.16.9.

A. *To have the God of Israel onely for our God,* 2Kin.19.15 *Psal 18.21. Esa.43.10.*

Q. Which is the second Commandement?

A. *Thou shalt not make to thy selfe any graven* Exo.16.17 *Image, nor the likenesse of any thing, &c.*

Q. What doth this forbid?

A. *To make to my selfe any graven Image of* Deu.16.12 & 4.15.16 *God, Esay 30.22.*

Q. Is nothing else forbidden?

A. Yes: *the likenesse of any thing for divine worship, Exo.20.4. Deu.4.16.*

Q. May you no where fetch a similitude for this end?

A, No: *not in heaven above, nor in the earth* Deut.4.15 *beneath, nor in water under the earth.*

Q. But what if any doe make such graven Images, and such likenesses? Act.17.29 Deut.5.8.

A. *We may not bow downe to them, nor worship* Exo.23.24 *them, Iosh.23.7.* & 34.14.

Q. What reaſon is alleaged?

Lev.11.44. & 18.4. A. (*For ſaith he*) *I am the Lord thy God.*

Q. What a God is he?

A. *A iealous God, Exod.* 34.14. *Pſal.*78.58.

Q. What will his iealouſie make him to do?

A. *To viſit, Ier.*23.2 12. *Eſa.*45.16.

Q. What will he viſite?

A. *Sinnes: Exod.*32.34. *Pſal.*89.32.

Q. Whoſe ſinnes?

A. *The ſinnes of the Father, Exod:* 20.5.

Q. Vpon whom?

A. *Vpon the Children, Iob* 21.19.

Ier.32.18. Q. How farre?

Exo,34.7. A. *To the third and fourth generation.*

Q. Among whom doth God reckon all will-worſhippers and Idolaters?

Deut.7.10 A. *Among thoſe that hate him,* 2 *Chr.*19.2.

Pſal 81.15 Q. But what will he doe to them that deteſt Idolatry and vaine worſhip?

Deu.7.9. 12,13. Exo,20.6. A. He *will ſhew them mercy.*

Q. How farre will he extend it?

A. *Vnto thouſands, Ier.* 32 18,

Q. How doth he account of theſe?

Neh.1.5. A. *As of them that love him.*

Deu.11.22 Q. And how doe they ſhew their love?

Ioh.4.23. A. *They keepe his Commandements,* 1 *Ioh.*5.3.

Ioſ.24.14. Q. what is on the contrary here cõmanded?

Mat.4.10. Eſd.7.17. A. To worſhip onely God, and that in ſpirit and truth, after his owne will.

Q. Which

Q. Which is the third Commandement?

A. *Thou ſhalt not take the name of the Lord thy God in vaine, &c.* Exod. 20.

Q. What doth this forbid?

A. *To take Gods name in vaine.* *Deut.* 5.11.

Q. How is his name taken in vaine?

A. By wicked ſwearing, and lewdly liuing. Lev. 19.12. Pſ. 139.20 Pro. 30.9.

Q. What reaſon is there given to inforce this Commandement?

A. The Lords threatning, *that hee will not hold him guiltleſſe, that taketh his name in vaine.* Exo. 20.7.

Q. What is here on the contrary commanded?

A. To be carefull to giue, and to procure to bee giuen vnto God, all due glory, in thought, word, and deed, 1 *Cor.* 10.31. Pſa. 22.23. & 86.12. Eſa. 24.15. 1 Ch. 16.24

Q. What is the fourth Commandement?

A. *Remember thou keep holy the Sabbath day.* Exo. 20.8.

Q. What is firſt here commanded you?

A. *To remember.* *Exo.* 20.8.

Q. What?

A. *The Sabbath day.* *Exo.* 16.23. *Lev.* 23.32.

Q. Wherefore?

A. *To keepe it holy.* *Deu.* 5.12. *Ier.* 17.22.

Q. How many dayes doth God allow us before it come? Exe. 20.12

A. *Six dayes,* *Exod.* 16.26.

Q. What are you to doe in theſe ſix dayes?

A. *I am to labour, Exod.20.9.*

Q. In what?

A. *In doing all that I have to doe, Deut.5.13.*

Q. Why are you to labor thus the six daies?

Exod. 20. A. *For the seventh day is the Sabbath.*

& 16. 9. Q. Whose Sabbath?

Exo. 16. 6 A. *The Sabbath of the Lord our God.*

Deut. 5. 1. Q. What is herein forbidden?

Esa. 58. 13. A. *To doe in it any manner of worke.*

Q. Who particularly by name are here spoken unto?

Deut. 5. 14 A. *Thou, thy sonne, and thy daughter, thy manservant, and thy maidservant.*

Q. And what else is forbidden labour?

A. *Thy Cattell.*

Exo. 20. 10 Q. And who besides?

Deut. 5. 14 A. *And the stranger.*

Q. What stranger meane you?

A. *Which is within thy gates.*

Q. What reason is given for all this in the Commandement?

Exo. 20. 11 A. *The Lords owne example, Deut. 5. 15.*

Gen. 1. 17. Q. How many dayes wrought he?

A. *Six dayes, Gen. 1. Exod. 31. 17.*

Esa. 48. 5. Q. What did he in those six dayes?

Gen. 1. 4 A. *He made the heaven, earth, and Sea.*

Esa. 14. 9. Q. And what else?

Gen. 1. 16. A. *And all that is in them, Esa. 44. 24.*

Gen. 2. 7. Q. What did he when the seventh day came

A. *He*

A. *He rested the seventh day, Exod.*31.17. Gen.2.2.

Q. What did therefore the Lord unto the seventh day?

A. *The Lord blessed the seventh day, Exod.*20. Lev.23.3.

Q. What meane you by that?

A. *He hallowed it, Deut.*5.

Q. Which is the fift Commandement?

A. *Honour thy Father, and thy Mother, &c.* Exo.20.12

Q. What doth this command?

A. *Honour: Rom.*12.10, & 13,7.

Q. To whom? Eph.6.1.

A. *To Father and Mother, Mat.*15.4.

Q. What reason is alleaged to move hereunto?

A. *That thy dayes may be long: Exod.*20. Eph.6.3.

Q. Where?

A. *In the Land which the Lord thy God giveth thee.* Deut.5.16

Q. What is here generally commanded?

A. A preseruation of mine owne, and my Neighbours dignity. 1 Pet.2.17

Q. What is on the contrary forbidden?

A. *All indignity, Rom.*14.10.

Q. Which is the sixt Commandement?

A. *Thou shalt doe no murther, Exod,*20. Deut.5.17

Q. What is here forbidden?

A *Murther*, and all hurt to mine owne and Neighbours life, *Gen.*26.29. *Num.* 16.15 Mat.5.21 22. 1 Ioh.3.15

Q. What on the contrary is here commanded?

A. *In*

A. *Innocency. Mat.* 10.16.

Q. Which is the ſeventh Commandement?

Exo.20.14 Deut.5.18. A. *Thou ſhalt not commit adultery.*

Q. What is here forbidden?

Lev.20.18 Col.3.5. A. *Adultery,* **and all vncleanneſſe whatſoeuer.** *Gal.*5.19. *Eph.*5.3. *Deu.*23.13,14.

Q. What on the contrary is here commanded?

1 Th.4.3.7 Rev.14.4. A. *Chaſtity. Lev.*18.24. 2 *Cor.*7.1.

Q. Which is the eight Commandement?

Lev. 19.11 A. *Thou ſhalt not ſteale. Deut.*5.19.

Q. What is here forbidden?

Exo22.3,4 A. *Theft,* **and all vniuſt dealing,** 1 *Theſ.*4.6.

Q. What is on the contrary commanded?

A. *Equity. Prov.*2.9.

Q. Which is the ninth Commandement?

Exo,20.16 Deu.19.16 21. A. *Thou ſhalt not beare falſe witneſſe againſt thy neighbour.*

Q. What is here forbidden?

Exo 23.1. Lev,19.16 A. *Falſe witneſſe bearing,* **and all vntruths.**

Q. Againſt whom?

Pro.25.18 A. *Againſt my neighbour. Deut.*5.20.

Q. What on the contrary is commanded?

Zach.8.16. Eph.4. 25. A. *Verity. Pro.*12.17. & 14.5.25.

Q. What is the tenth Commandement?

Exo.20.17 A. *Thou ſhalt not covet, &c.*

Q. What is here forbidden?

Rom.7.7. A. *Vnlawfull coueting.*

Q. Of what?

A. *Of*

A. *Of my neighbours house. Deut.5.21.* Mich. 2. 2.

Q. May we not covet any other thing?

A. *No: neither his wife, nor his servant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.* Mat.5.28. Iud.7.21. Mich.2.2. Acts20.33

Q. What on the contrary is here commanded?

A. Contentation from the *Integritie* of heart, resting euer thankefull to God for our present estate. Heb.13.5. Phil.4.11, 11.

Q. What doe you chiefly learne by these Commandements?

A. I *learne two things. Mat.*22.40.

Q. Which is the first?

A. *My duty towards God.*

Q. Which is the second?

A. *My duty towards my neighbour.*

Q. What is your duty towards God?

A. *My duty towards God, is to beleeve in him, to feare him, and to love him, &c.*

Q. What are these word?

A. The summe of the first Table.

Q. What is here required of you?

A. *My duty towards God.*

Q. How many inward graces are required of you to doe your duty to him?

A. *Three.* Ioh. 14.1.

Q. Which be they? 2Ch.20.20

A. *To beleeve in him, to feare him, and to* Deut.6.13 & 11.1.

love

loue him.

Q. How are you to loue God?

A. I must loue him *sincerely, with all my*
Mat.22.37 *heart,* vnderstandingly *with all my minde*
Luk.10.27 affectionately *with all my soule,* and effectually *with all my strength.*

Q. What will this make you doe?

Mat 4.10. A. *To worship him.*

Ioh.4.23. Q. In receiving of his benefits, what requires he of you?

Rom.14.6. A. *To giue him thankes,* 1 *Thes.*5.18.

Col.3.17. Q. In all distresses, what is your duty?

2Sam.22.3 A. *To put my whole trust in him, Psal.*34.

Iob 13.15 Q. What will this your trust in distresse move you unto?

Psal. 86.7. A. *To call upon him,* 2 *Sam.*22 4.

Q. What is required generally of you whatsoever your estate be?

1 Tim.1.17 A. *To honour his holy name and his Word.*

Psal.66. 2. Q. To manifest this, what must you endea-
Acts13.48 vour?

Act 23.1. A. *To serve him, Mat.* 4.10, *Acts* 20.19.

Rev.7.15. Q. In what manner?

Rom.1.9. A. *Truly, Deut.*11.13. *Ios.*24,14.

1 Sam. 12. Q. How long?
24.

Luk.1.75. A. *All the dayes of my life.*

Q. What is your duty towards your neigh-
Mat,22.39 bour?

Lev.19.18 A. *My duty towards my neighbour is to loue*

him

him as my ſelfe.

Q. What are theſe words?

A. *The ſumme of the ſecond Table.*

Q. What is here required of you? Mat.22.39

A. *My duty toward as my neighbour.*

Q. What is that?

A. *To love him, Mat.* 5.43.

Q. In what manner?

A. *As mine owne ſelfe, Mat.*19.19. Gal. 5.14.

Q. What ought to be your generall carriage towards all?

A. *To doe to all men, as I would they ſhould doe unto me, Mat.*7.12. *Luk.*6.31. *Gen.*21.23.

Q. Of all mankinde, whom in nature are you firſt to reſpect?

A. *My Father and my Mother.*

Q. What owe you to them?

A. *Three things.*

Q. Which be thoſe three?

A. *Love, Honour, and Succour,* 1 *King.* 2.19.

Q. Who are the next you are to have regard of? 1 Pet.2.13

A. *The King and his Miniſters.*

Q. What are you bound to doe to theſe?

A. *To honour and obey them,* 1 *Pet.*2.17. Tit.3.1.

Q. How are you to carry your ſelfe to them that haue any way command ouer you?

A. *I muſt ſubmit my ſelfe: Heb.*13.17.

Q. To which of them?

A. To

Rom.13.1. 7. A. *To all* of them.

Q. How many sorts are there of them?

Iud.5.9. Gal.6.6. A. *Foure: Governours, Teachers, Spirituall Pastours, and Masters.*

1 Tim,5.17 Col.3.22. Q. What must bee your commendable behaviour in generall to your betters?

Rom12.10 Exo.14.7. A. *To order my selfe low y and reverently.*

Phil.2.3. Lev.20 32 Gen.26.29 Ier,39.12. Num.16.15 Rom,12.17 Esa.26.7. Eph.5.9. Phil.4.8. 1 Pet.2.1. Lev.19.17 Mat 18.19 Eph.4.28. Eph.5.25. 31. Pro.10 18, Ier.5.4. Rom.12.9. Acts 20.33. Eph. 4.28. 2 Th.3.10.

Q. How are you to demeane your selfe, that you may live harmelesse towards all sorts?

A. *To hurt no body by word nor deed, Mat.10.16*

Q. What is required of you in your trading with men?

A. *To be true and iust in all my dealings.*

Q. What must your carriage be towards your enemies?

A. *To beare them no malice, nor hatred in my heart, Mat.5.43 44. 1 Ioh.3.15.*

Q. What are you to keep your hands from?

A. *From picking and stealing. Lev.19.13.*

Q. And what your tongue from?

A. *From all evil speaking, lying, and slandering.*

Q. How are you to keep your whole body?

A. *In temperance, soberne sse, and chastity. 2 Pet. 1.6. 1 Pet.4.7. & 5.8. 1 Thes.4.3.4 5.*

Q. How may you attain to live contentedly

A. *Not to covet nor desire other mens goods.*

Q. To effect this, what must you doe?

A. *I must learne and labour to get mine owne living.*

Q. After

Q. After what manner?

A. *Truly*, Eph.6.6.

Q. And what elſe muſt you doe?

A. I *muſt doe my duty in ſome ſtate of life.* 1Cor.7.20

Q. What ſtate meane you?

A. **Euen that, vnto which it ſhall pleaſe God to call me.** Heb.5.4.

Q. What is the queſtion before the Lords Prayer?

A. *My good Child know this, that thou art not able to doe theſe things of thy ſelfe, &c.*

Q. To whom doth the Catechiſt ſpeake?

A. **To me.**

Q. What would he have you to know?

A. **Mine owne inabilitie, that** I *am not able to doe theſe things of my ſelfe, nor to walke in the commandements of God, and to ſerue him.* 2 Cor. 3.5. Phil. 2. 13. Ioh. 15. 5. Eſa. 26.12.

Q. Though you cannot of your ſelfe, is there therefore no helpe to make you able?

A. **Yes:** *the ſpeciall grace of God.* Tit. 2. 11, 12.

Q. What muſt you doe to obtaine this?

A. I *muſt learne at all times to call for it.* Mat. 7. 7.

Q. How?

A. *By diligent prayer.* Mat. 21. 22.

Q. What forme of prayer haue you? Luk. 11. 2.

A. **That which is called the Lords Prayer.** Mat. 6. 9.

of

Of the Lords Prayer.

Q. LEt me heare therefore, can you say the Lords prayer.

Mat.6.9. Luk.11.2. A. *Our Father which art in heauen, &c.*

Q. How many parts are there of it?

A. *Three*: the Preface, the Petition, and the Conclusion.

Q. Which is the Preface?

A. *Our Father which art in heauen.*

Q. What doth this teach you?

A. To whom onely I am to pray.

Q. Who is that?

Psa.50.15. A. God alone. *Luk* 11.2. *Gen.*4.26.

Q. What call you him?

Mat.7.11. A. *Father*: 2 *Cor.*6.18.

Q. Whose Father is he?

A. *Our Father, Esay* 63.16. & 64 8.

Q. Whom conceiue you in this word *Our*?

Rom. 8.15 Gal.4.6. 1 Ioh.1.3,7 A. All such as haue the spirit of adoption, and are in the Communion of Saints.

Q. Where is this our Father?

Eccles.5.2. A. *In heauen*: *Mat.* 7.11.

Psa.115.3. Q. How many petitions be there?

A. *Sixe.*

Q. Which is the first Petition?

Mat.6.9. A. *Hallowed be thy name.*

Q. What meane you by name?

A. Gods

A. Gods titles, his properties, his word, and workes, by which he is knowne and remembred as by a name, and so are a memoriall of him. Psa. 7.22 & 7.17. Kin. 5.5. Exod. 5.15 3. & 34.14.

Q. What vnderstand you by *hallowed*?

A. The setting apart of this name from all abuse, to holy vses. Leu. 10.3.

Q. What then begge you of God in this Petition?

A. That we may remember so to doe, to thinke, and speake of God, of his attributes, word, and workes, as he may receiue honour, glory, and prayse by vs. 1 Cor. 10. 31. Col. 3. 17.

Q. Why is this petition in the first place?

A. Because Gods glory is to bee first in all our desires and purposes.

Q. Which is the second Petition?

A. *Thy Kingdome come*, *Mat.* 6 10.

Q. What meane you by his kingdome?

A. The rule of God in our hearts. Ps. 143.18. & 119.5.

Q. How must this be?

A. By his word and spirit.

Q. What aske you of God herein?

A. That God would subdue the Deuill, the World, and the flesh, and graciously subiect vs to his will by his word and spirit, that we may come to heauen in the end. Psa. 31.5. Esa. 58.11

Q. Why is this petition set after the former

A. For that this is the meanes to hallow his name.

Q. Which is the third Petition?

Mat. 6.10. A. *Thy will bee done in earth as it is in heaven.*

Q. What meane you by his *will*?

Deu.30.29 A. Gods will reuealed in his written word,
Acts 22.14 the onely rule of life, *Iof.* 1.8. & 22.7.
1 Cor.4.6.

Q. What desire you of God herein?

A. That we may haue grace to leaue our
Mat.26.39 owne wils, and to doe his will.
Ioh.5.30.

Q. Where?

Acts 21.14 A. *Here in earth.*

Q. But after what manner?

A. Euen *as it is in heauen.*

Psal. 119. Q. How is that?
3.66. &
27.8. A. Willingly, readily, ioyfully, faithfully,
Heb.3.5. sincerely and constantly.

Deu.5.28, Q. Why is this petition the next after the
29. ther?

A. Because this sheweth the true effect of the former, that indeed Gods kingdom of grace is come upon vs.

Q. Which is the fourth Petition?

Mat. 6.11. A. *Giue vs this day our daily bread.*

Q. What meane you by *bread*?

Exo 23.25 A. All things necessary for vs in this pre-
Mat.4.4. sent life, *Gen.* 3.19. *Pro.*20.13.

Q. What beg you of God herein?

A. That

A. That God would sustaine our lines here with all temporall necessaries. Gen.27.28 Psa. 144, 12. 13, 14.

Q. How aske you for these?

A. As Gods owne gift, *Act.*17.25.

Q. For whom aske you these?

A. For *vs*, my selfe, and all Gods people.

Q. For what time?

A. For *this day*. *Mat.*6.34.

Q. Whose bread aske you?

A. *Our* owne, gotten by lawfull meanes, through Gods blessing in Christ.

Q. What manner of bread aske you for?

A. *Daily bread*, that which is agreeable to nature, and conuenient for our calling and charge. Pro.30.8,9

Q. Why is this next the other Petition? Gen.28.20, 21.

A. Because supply of bodily necessaries should make vs more cheerefull to doe Gods will, *Ier.*33.9. Deu.10.12

Q. Which is the fift Petition?

A. *And forgiue vs our trespasses, &c.* Mat.6.12.

Q. What meane you by *trespasses*?

A. Our sinnes. Luke 11.4.

Q. And what by *forgiuenesse*?

A. The not imputing sinne vnto vs, and fully acquitting vs through Christ, both from the guilt and punishment. Rom.24.6. Psa 32.12. Rom.1.12 Gen.4.7. & 26.10.

Q. What then beg you of God in this Petition?

A. That God would in mercie pardon and
2 Chr.30. 18. forgiue. *Psal.*51.1. 2 *Sam.*24.10.
Q. Whom?
Dan.9.19. A, *Vs*, me and all other his children.
Hos.14.2. Q. What?
Dan.9.16. A. *Our trespasses, Esd.*9.6.
Q. Why is this petition next after the o-
ther?
Deu.6.11, 12.& 8.10, 11. A. That we may not forget in the midst of
temporall blessings to seeke reconciliation,
and to be at peace with God.
Q. Which is the reason added to the pe-
tition?
Mat.6. A. *As wee forgiue them that trespasse against*
us.
Q. What is your duty when you aske for-
giuenesse of God?
A. *To forgiue*, 1 *Sam.*26.24.
Mat. 6. 14. Q. Who are to forgiue?
Act 7.59. 60. A. *We*, I, and all that aske forgiuenesse of
God.
Q. Whom are you to forgiue?
Act 7.60. A. Them that trespasse against vs
Q. Is your forgiving like vnto Gods, and a
cause thereof?
A. No.
Q. Why is this then added to the petition?
Mat 6.14, 15. A. As a signe, assuring vs of our forgiuenes
grounded vpon Christs promise.

Q. Which

Q. Which is the ſixt Petition?

A. *And lead vs not into temptation, but deliver vs from evill.* Mat.6.13.

Q. What meane you by *temptation*? Iam.1.13, 14.

A. Inticement vnto ſinne.

Q. What meane you by leading into temptation? Mat.26.41 Luk,4.13.

A. To be left of God in the time of triall to my ſelfe, and to the power of the temptation. 2 Chr.32.31.

Q. What begge you of God in this petition?

A. Not to be forſaken of him. *Pſal.* 81.21.

Q. When?

A. In the time of temptation and triall. 2 Tim 4.18

Q. What would you have him then to doe for vs?

A. *To deliver us, Pſal.*40.13. & 50.15.

Q. From what?

A. From *the euill* of the temptation. 2 Pet.2.9.

Q. Why is this petition added to the former? Gen 32.11 Luk.1.71.

A. For that we, which crane the aſſurance of pardon for ſinnes paſt, are alſo to begge aſſiſtance of Gods grace to prevent ſinne to come. Eſa 30.21. 1 Sam. 25. 32,33.

Q. Which is the concluſion?

A. *For thine is the Kingdome, the power, and the glory, for euer.* Mat.6.13.

Q. What containe these words?

A. A reason of assurance in our praying to God, for such things as bee contained in the petitions.

Q. How many things are here ascribed to God?

1 Ch.29.11 2 Ch.20.6. Iob.41.11, Iob 42.2. Psal.115.3. Ier.34.17. 27. * ob 23.13 Luke 1.37. Mar.10.26 2 Chr.20.6 Rev.19.6. *Rom 11. 36. Phil 4.20. 1 Tim.1.17 1 Pet 4.11 *Heb 1.,2. Rev.1 6. Pro.8.15. Rom 13.1. Iob 33.13. 1 Tim.1.17 *Ier.11.5. Num 5.22 Deu 27.15 Mat 8 0 1 Cor.14.16

A. Three.

Q. Which is the first?

A. *Thy Kindome*, his absolute rule ouer all.

Q. Which is the second?

A. *The* *power, so infinite, as he is able to doe what hee pleaseth, being the Lord God omnipotent.

Q. Which is the third?

A. *The* *glory, for to him, prayse, honour, and thankes are due for all things.

Q. How long are these his?

A. For* euer.

Q. How are these said to be his?

A. Originally, Absolutely and Eternally.

Q. What is the last word after the Conclusion?

A. *Amen.*

Q. Why is this added in the end?

A. To testifie my desire, to haue that I aske, saying, *so be it*: as also to shew my faith, that *so it shall be*, as I haue asked, if God thinke it good.

Q. What desire you of God in this prayer?

A. I

A. *I desire my Lord God our heauenly Father who is the giuer of all goodnesse, &c.*

Q. What are these words?

A. A short summe of those things which I beg of God in prayer.

Q. Who is to pray?

A. I, as well as others, *Neh.* 1.6. *Psa.* 5.2.

Q. What affection are you to pray with?

A. With *desire* to haue my request, *Rom.* 8.16 Col. 1.9.

Q. Whom are you to pray unto?

A. *To my Lord God, Psal.* 5.2. *Dan.* 9.18.

Q. Who is he?

A. *Our heauenly Father, Esa.* 63.16. & 64.8. Mal. 2.10.

Q. What moueth you to pray to him?

A. *He is the giuer of all goodnesse. Iam.* 1.17. Ioh. 3.27.

Q. What chiefly in the first place doe you beg of him?

A. *To send his grace unto me. Zach.* 12.10. Heb. 4.16.

Q. To whom else?

A. *And to all people.* 1 *Pet.* 1.2. *Acts* 4.33.

Q. Why desire you this grace for you and them?

A. *That we may worship him.* 1 *Cor.* 1.4.8.

Q. When doe we worship him?

A. When we *serue him. Mat.* 4.10. Psal. 21.4. & 106.4,5 & 144.12, 13,14.

Q. And when serue we him?

A. When we *obey him. Deut.* 10.12,13.

Q. What else pray you for besides? Pro. 30.8.

A. *That he will send us all things that be needfull,* Gen 19.10

Q. For what first?

A. *For our soules, Mat.6.33.*

Q. And for what next?

A. *For our bodies.*

Q. When God sends you his grace and all these necessaries, what more need you to begge of him?

Psa 51.1. A. *That he will be mercifull to us.*

Q. What meane you specially by this?

Psa.25.18. A. *To forgiue vs our sinnes, Dan.9.19.*

Q. And what else craue you of him?

Psal.3.7. & 7.1. A. *That it would please him to saue and defend vs, Psal.59.1.*

Q. In what dangers?

Psa.37.39. 40.&50.15 A. *In all both ghostly and bodily, Rom.7.24,25*

Q. What moreouer pray you for?

Ps.121.2.8 A. *That he will keepe vs from all euils.*

Q. Which are the first?

A. *All sinne and wickednesse, 1 Sam.24.11.13.*

1 Sam.25. 39. Luk.1.74. Col.1.13. 1 The.1.10 Q. Which be the second?

A. *Our Ghostly enemies.*

Q. Which is the last?

A. *Everlasting death.*

Q. What perswasion haue you in thus making your request vnto God?

A. *This I trust hee will doe.*

Psa.7.1. & 16.1. Q. Vpon what ground doe you thus trust?

Psa 5.8. & 13.5. A. *Of his mercy and goodnesse.*

Q. By whose meanes?

A. *Through*

A. *Through our Lord Iesus Christ.*
Q. What conclude you hereupon?
A. Therefore I say, Amen. Ioh.16.23. & 14.14.
Q What meane you by *Amen.*
A. *So be it:*

Of the Sacraments.

HOw many Sacraments hath Christ ordained in his Church?
A. Two *generally necessary.*
Q. Which be they?
A. *Baptisme and the Supper of the Lord.* Mat.28.19 &26.26,27
Q. What meane you by this word *Sacrament?*
A. *I meane an outward visible signe.* Gen.17.10 11.
Q. Of what? Rom.4.11.
A. *Of an Inward and spirituall grace.* Exo.12.13
Q. To whom is it giuen? Gen.17.11
A. *Vnto vs, Mat.26.26,27.* Deu.10.16 Exo.12.11
Q. By whom was it ordained? 1 Cor.5.7.
A. *By Christ himselfe, 1 Cor.11.23.*
Q. For what end?
A. First, *as a meanes whereby wee receiue the same grace.* Act.2.38. Eph.5.26.
Q. And why else?
A. Secondly, *to bee as a pledge to assure vs thereof, Exod.12.23. Gen.9.14,15.* Rom.4.11
Q. How many parts be there in a *Sacrament?*

A. *Two*

A. *Two.*

Q. Which is the firſt?

Act.8.36, 38. A. *The outward viſible ſigne.*

Act.22.16. Q. Which is the ſecond?

Tit.3.5. A. *The inward ſpirituall grace.* 1 *Pet.*3.21.

Of Baptiſme.

Q. WHat is the outward viſible ſigne in Baptiſme?

Act 8.38 A. *Water.*

Q. What is done with it?

A. *With it the perſon Baptiſed is dipped or ſprinkled.*

Q. How is it adminiſtred?

Mat.28.19 A. *In the name of the Father, and of the Sonne, and of the holy Ghoſt.*

Q. What is the inward and ſpirituall grace?

1 Ioh.1.7. Tit.3.5. A. The purging of our ſoules by the blood of Chriſt, and ſanctification of the ſpirit.

Q. What is the firſt effect hereof?

Rom.6.3.6 A. *A death unto ſinne.*

Q. What is the ſecond?

Rom.6.4. 18.22. A. *A new birth unto righteouſneſſe, Tit.*3.5.

Q. Why ſpeak you thus of a death unto ſin, and a new birth unto righteouſneſſe?

2 Cor.5.17 Pſal.51. A. *For that by nature we are borne in ſinne.*

Q. What are we in this naturall eſtate?

Eph.2.3. A. *Children of wrath.*

Q. And

Q. And what are wee being thus renewed in Baptisme?

A. *We are hereby made the children of grace.*

Q. What is required of persons baptised? Rom.8.16. & 9.26. Acts 19.18

A. *Repentance. Act.2.38. Mat.3.6.*

Q. What is the power thereof?

A. *That thereby we forsake sinne. Act.3.19.* Mat.3.8.

Q. What is the second?

A. *Faith. Acts 8.37 & 2.41. Mar.1.15.*

Q. What is the efficacie and force thereof?

A. *That whereby we beleeve.*

Q. How must you beleeve?

A. *Stedfastly, Col.2.5.*

Q. What must you beleeve?

A. *The promises of God. Rom.4.20.*

Q. Made to whom?

A. *Made to us, Act.2.39.*

Q. Where?

A. *In that Sacrament.*

Q. Why then are infants baptised, when by reason of their tender age they cannot performe them?

A. *They doe performe them.*

Q. By whom?

A. *By their sureties.*

Q. What have they done for them?

A. *They promised and vowed them both in their names.*

Q. Is this enough for those Infants if they live?

A. No

A. No: *but when they come to age, themselues are bound to performe them.*

Of the Lords Supper.

Q. WHy was the Sacrament of the Lords Supper ordained?

1 Cor. 11. 26. A. *For a continuall remembrance.*

Heb. 7. 27. & 9. 14. Q. Of what?

A. *Of the sacrifice of Christ.*

Q. And of what else?

A. *And of the benefits which wee receiue thereby.*

Q. What is the outward part or signe of the Lords Supper?

Mat. 26. 26 27. A. *Bread and Wine.*

Q. By what warrant are these both to bee receiued?

Luk. 22. 17 19, 20. A. Because *the Lord hath commanded them to be received.*

Q. What is the inward part or thing signified?

1 Cor. 11. 24, 25. A. *The body and bloud of Christ.*

Q. How are these receiued?

Ioh. 6. 53. 1 Cor. 10. 16 A. *They are verily and indeede taken and receiued.*

Q. Of whom?

Iohn 6. 47 A. *Of the faithfull.*

Q. Where?

A. *In*

A. *In the Lords Supper.*

Q. What are the benefits whereof wee are made partakers thereby?

A. *The strengthening and refreshing of our soules.*

Q. By what?

A. *By the body and bloud of Christ.*

Q. How is the resemblance expressed?

A. *As our bodies are by the bread and wine.*

Q. What is required of them which come to the Lords Supper?

A. *To examine themselves,* 1 Cor. 11. 28.

Q. Of what?

A. *Whether they repent them.*

Q. How?

A. *Truly.*

Q. Of what?

A. *Of their former sinnes.*

Q. How may their truly repenting appeare?

A. *By steadfastly purposing to lead a new life.* Acts 11. 22, 23.

Q. What else must they haue with it?

A. *A liuely faith.*

Q. In what?

A. *In Gods mercy.*

Q. Through whom?

A. *Through Christ.*

Q. What more must you come with?

A. *With a thankefull remembrance.* 1 Cor. 11.

Q. Of

Q. Of what?

1 Cor. 11. 26. A. *Of his death.*

Q. And how lastly must you come?

Mat. 5. 23, 24. A. *In charity.*

Q. With whom are you to be in charity?

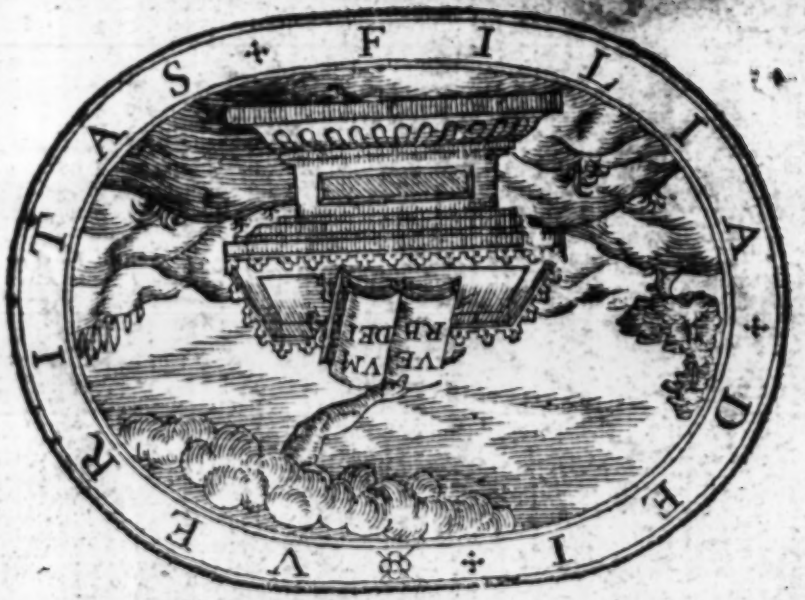
Heb. 12. 14 A. *With all men.*

Q. What if you come unprepared without these?

1 Cor. 11. 27. A. I come unworthy, I eate and drinke my owne damnation, God may punish me,

Ioh. 13. 27. and the Deuill may enter into me, as he did in *Iudas*, and bring me to destruction both of body and soule: from which euils the Lord deliuer vs for his mercy sake, Amen.

FINIS.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